The FAITH THAT DEMONSTRATES

Florence Crawford

BT
771
C7
1920

Digitized by the Internet Archive
in 2026

https://archive.org/details/bwb_C0-CZY-882

THE FAITH THAT DEMONSTRATES

The
Faith that Demonstrates

By

FLORENCE CRAWFORD

THIRD EDITION

Published by
THE IRVINGTON PRESS
P. O. Box 1
PORTLAND, OREGON
1920

GRADUATE THEOLOGICAL UNION
LIBRARY
1962

BT
771
C7
1920

Copyright 1920
By FLORENCE CRAWFORD
All rights reserved

CONTENTS

Chapter		Page
I.	Freedom Through Faith	11
II.	How to Acquire Faith	22
III.	The Power of Faith	35
IV.	The Law of Faith	54
V.	The Faith That Heals	77
VI.	Unfoldment Through Faith	92
VII.	The Transforming Power of Faith	107
VIII.	Abundance Through Faith	123
IX.	Demonstration Through the Law of Faith	137
X.	Guide to Demonstration	144

Faith is much more than
mere religious fervor;
it is scientific principle—
a universal law.

To You

This message of faith comes to you after I have proved its power in my own experience. Through faith I have received inspiration, health, guidance, unfoldment, protection and supply from the Spirit. "The Comforter" work, which I am privileged to do, was born and developed through faith. Having proved the wonder of this law, I now send this to you as my testimony. Have FAITH and DOUBT NOT, for God who created the worlds through faith by the power of his word, bids you unfold his creation through the same law. Faith worketh by love, and the joy of unfolding God's perfect creation awaits you when you will but believe and use this law. Prove the magic of it in love, and rise from the limitations of faithlessness into the glory of your FAITHFUL self.

F. C.

CHAPTER I

Freedom Through Faith

HERE is no limit to the power of faith. "If thou canst believe, all things are possible to him that believeth," said the great Master of faith. *All things* are possible unto you, and nothing shall be impossible unto you (Mat. 17:20) if you have the mustard seed quality of faith which believes in that omnipotence which operates from within and lies back of all desire for expression.

God himself has given you the power of faith. It is a law. It is a law which he has given to make you free. Until you use the law of faith you are in bondage to every earthly condition; but once you become conscious of the "faith that worketh by love," (Gal. 5:6) you are forever free. Knowledge of freedom

through the law of faith is one of the great gifts given to the world by the Master. How he plead with man to use it! "Where is your faith?" he questioned the disciples who feared they would perish in the storm. "Wherefore didst thou doubt?" was his rebuke to Peter, who would have sunk beneath the waves but for his staying hand. "O, faithless generation!" he called to the whole world when the unbelieving disciples brought to him the lunatic boy they had been unable to heal; and how sorrowing is his question, "When the Son of man cometh will he find faith on the earth?" Over and over again he reminded those whom he had restored to the consciousness of health, "*Thy* faith hath saved thee. *Thy* faith hath made thee whole."

Faith must be used by you for yourself if you desire freedom. It is *your* faith that saves you—not the faith of another. Therefore, grow large in your conception of the power of faith, and in the realiza-

tion of your responsibility and privilege in applying it. Since it is God's gift, you displease him if you do not use it. The Father does not desire to see you in limitation or lack of any kind. "He satisfieth the desire of every living creature." His great longing is that you shall recognize *him* as the one who satisfies, or fulfills, the desire. All seeming lack is but an invitation urging you to the acceptance of God as the fulfillment of it. Remember to begin the solution of your problem—the fulfillment of your need—in the true place: "In the *beginning*—God." Spirit, the Father, is the source and substance of every needful thing. Therefore, the first step in demonstration is to recognize that whatever you desire, its *beginning,* or source, is God, and you must go to the Father for it, knowing for a certainty that if you ask for bread you will not receive a stone, but will receive exactly that for which you ask.

> "Ask, and it shall be given you—for everyone that asketh receiveth. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? How much more shall your Father which is in heaven give good things to them that ask him." (Mat. 7:8-12.)
>
> "But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Mat. 6:5-7.)

All things that are seen have been made of the substance of faith. "Faith is the substance of things hoped for, the evidence of things not seen." The very worlds were brought forth through faith by the word of God (Heb. 11:3) so that "Things which are seen were not made of things which

do appear." All things are made of the invisible substance of God, "framed by the word" through the power of faith. When you frame a picture, you outline it, or enclose it in its frame. Even so do you frame, or outline, your desire by the *word* you speak. What faith pictures have you been outlining, or framing, by the power of your word? Have these pictures been of faith or of fear? There is a law of fear as well as a law of faith. Job found that what he feared came upon him. He had framed in mind a fearful picture, and it became manifest. The Master said, *"Fear not,* only *believe,"* for it was his desire that man should know he could frame ideal conditions through the power of the word and so experience freedom instead of bondage.

Fear is the shadow side of faith. It works against you rather than for you. Therefore, fear not, believe only. Let all your force be used in believing. Waste

none of it in fear. Have faith only—no fear at all. Fear is born of untruth, believing in the power and presence of evil. The truth is, *God is all and he is good.* He is the only power, substance and intelligence. Have faith in God, the good. Fear is negative and creates every negative condition. It brings undesirable things only. Faith is positive and creates positive conditions. It brings all that is good and desirable. "Faith is the substance of things hoped for," or desired. Desire that which is good, then have *faith.* It is to be formed of the very substance of your own faith, for faith is substance—*mind substance.*

Dismiss from your consciousness the belief that there are spiritual and material things. Bathe your eyes in the pool of Siloam, which means *Sent,* (John 9:7) and see that *all* is Spirit; that all things visible come forth through faith from the invisible Spirit substance itself. Have

faith in God, actually *in him,* that is, *within* him. See your desire in God, and know that he manifests as the fulfillment of it. Since God is the omnipresence, he is the source of all things visible and invisible. Being all, God has no consciousness of either lack or possession, only the realization of being all—all that is. It is his joy, then, to be the fulfillment, or that which fills full, your desire.

Cleanse your thought of the sense of lack. God being *all,* he cannot be more or less, hence has no thought of gain or of loss. Whether his Being is expressed or unexpressed, still he is being God—the *whole thing*—the absolute allness of all there is. H_2O is H_2O whether the form be gas, steam, rain, dew, ice or snow. So is God always God whether in Being, or state (form) of Being. He is to you as you *ask* him to be, for "Everyone that asketh receiveth." (Mat. 7:8.)

"Ask and ye shall receive, that your joy may be full." (John 16:24)

If you were the host at a banquet and had provided an abundant supply of good and desirable things for the pleasure of your guests, would it not be your wish to serve them as *they desired?* Would you take offense because they might choose one thing and not another? Certainly not. You would desire only that they should state their request. Your pleasure would be in fulfilling it. Can you not understand, then, the consciousness of the all-bountiful and beautiful God of whom the Master says, "Will he not give good things to them that *ask* him?" Therefore, *ask God.* Ask for what you do want, and do not name, or outline, to the ever-responsive Spirit that which you do *not* want. For every idle word that you speak you shall be required to give an account thereof in the day of judgment, or at that time when the word you have "framed"

takes form in your experience. (Matt. 12:36.)

The greatest freedom will come to your mind when you realize that faith is a law, and that it is a law for the use of every one. Just as the principle of mathematics may be used by all, so may the law of faith be used. Many apply this law unconsciously and create for themselves desirable conditions which many of the "children of the light" fail to enjoy because they *fear* to use the very law which the Spirit has given man in order that he may exercise his "dominion in earth." The law of faith is the law that brings freedom. Paul says, "Before faith came, we were under the law . . . but after that faith is come we are no longer under a schoolmaster." (Gal. 3:23-26.) In other words, after faith is revealed to us as a law, we ourselves become masters and *use it.* The Master Jesus was astonished at our lack of faith. "How is it that ye have

no faith!" he exclaimed. And again, "O, wherefore didst thou doubt?"

Try to see very clearly that faith is not hope, neither is it belief. Today you may believe something, and tomorrow, something else. Your belief may be strengthened into hope, but even your hope will not demonstrate for you. It but leads to the faith that creates. Hope is like a bottomless bucket. As fast as water is dipped in a bottomless bucket, it runs out. That is why you may hope and hope and hope, but never receive. Faith puts a bottom in the bucket. What it dips it keeps. It *holds the substance,* gives it definite form, and establishes the thing you desire. "Faith is the substance of things *hoped for.*" At first, you hope, but at last you have faith. Then you demonstrate, and not before.

When you have brought into experience the fulfillment of a heart's desire through the definite law of faith you will

value the law. It will be more wonderful to you than the fulfillment of your desire. When you have proved God's law, you will love God, and praise Him for the means He has given you through which you may establish perfect freedom in all your affairs. You will rejoice because the law of the Lord *is perfect.* It will convert your soul. That is, it will fire your soul with a great appreciation of this "treasure in heaven," or law of mind, which you must seek "first" in order to have the "added thing," because it is this law which forms the added thing, or makes it possible.

CHAPTER II

How to Acquire Faith

AITH is a quality of consciousness which gives evidence of its use through the effects its produces. Faith which does not manifest in works is not faith, but doubt and unbelief. Thus, in endeavoring to acquire faith, we are not seeking a blind belief in an intangible, impractical, mystical something which lies ever beyond us, but are seeking to ascertain the way to use a force which operates according to a definite law, and produces definite results.

Faith is not something which lies outside the self, but a consciousness within the self. Every one has faith, but few recognize it, and only the very few know how to use it, and what it can accomplish. The Master made no limit to the power

of faith. "If ye have faith as a grain of mustard seed . . . *nothing shall be impossible unto you.*" (Matt. 17:20.) That faith lies within the individual, he clearly indicates in the following: "*Thy faith* hath made thee whole." (Matt. 9:22.) "According to *your faith* be it unto you." (Matt. 9:29.) Again, he asked, "Where is *your* faith?" (Luke 8:25.) At another time he questioned them in wonderment, "How is it that ye have no faith?" (Mark 4:40.) Thus we see the first evidences of faith are to be found within the individual. It is there in some form, and it is always exercised though often unconsciously. Now that we are learning the wonders that may be produced through faith, it is time to awaken to its presence within us and to exercise this power until it accomplishes for us the works we wish it to do.

We exercise faith when we go to bed at night, for we cannot foretell the events of the morning, and know not what shall

occur while we are sleeping, yet we close our eyes in perfect faith, planning the work of the day to come. In faith we think and speak and act. Few among us know aught of the power of thought and of the possibilities of construction and destruction that lie in the spoken word, but in thinking and in speaking we ignorantly use faith, little guessing how the result may react upon us. Few understand the process of the assimilation of food, yet all eat in faith, and the silent, unseen forces of the mind that are greater than those of the conscious realm, calmly and perfectly do their work. Without knowing how they do it we trust them; we have faith, and it is done. The farmer plants his grain for the next season's harvest in faith. He does not understand why or how the little seeds sprout and grow, but *without knowing,* he does his part in faith, though perchance he would never think of it as such. When he has done his work,

the sun, the earth, the rain, the dew, the air and the very seed he plants, do their part in obedience to laws that his objective mind does not comprehend, yet which faithfully operate above the plane of his consciousness.

It is but another step to deliberately use this faith for a definite end, still trusting the operation of a law that may be altogether unknown to the outer realm of thought. The faith we use when we retire is in the *dark* of night. In times of *uncertainty,* or in darkened consciousness, we often are obliged to speak and act. It is in the time of *hunger* that we have the faith to eat. It is when there is *need* of a harvest that we sow. Is it then an unnatural thing that in the hour of despair, in a time of direst need, in the midst of a distressing sense of lack, we should still be called upon to exercise faith in the operation of a law that works beyond the

plane of the conscious mind? Indeed it is most natural that this should be so.

In Paul's epistles he many times emphasizes the fact that a faith that is *seen* is not faith, and this is indeed true, for faith is always the "substance of things *hoped for*" or that quality of the mind that reaches toward the desire of the heart, "as seeing the invisible." There could not be a reaching toward the desire if there were no desire, and there could be no desire if there were no *need*. Therefore the *need* awakens the desire. Once outlined in the mind, the desire is first hoped for, then hoped for with such conscious conviction that it becomes real to consciousness. Hope is thus raised to faith, and faith is the substance through which the imaged desire becomes an imaged reality, or a real image.

It is important in acquiring faith, to learn first of all to value the *need* that inspires faith to action. Instead of feeling

alarm at the need which is present in your life, see it as prepared ground that calls for a *seed.* This need demands satisfaction. It is there to compel you to *conceive* that which will fulfill the need. When you have once named it you have conceived an idea which if held faithfully (or perfectly imaged in your mind in faith) will be given birth in your experience. *Blessed is the emptiness that arouses your consciousness to the point of conceiving that which will fill it.*

The average individual, not knowing the truth, holds fear in the hour of need instead of faith, and creates a fearful image in mind, thus increasing the difficulty. "Fear not," said the Master. "Have faith, and doubt not." This seems easy to say, but you inquire, "How can I avoid the doubt amid such trying circumstances?" Here the soul needs to be strengthened by the example of others who have proved the way through faith. Paul makes this

clear in his words, "Now faith cometh by hearing, but hearing by the word of God." (Rom. 10:17.) In such an hour of doubt one would do well to read the eleventh chapter of Hebrews, and then make a study of all those mentioned who received a "good report," or had good reported of them, because they acted in faith, not seeing the way, but believing in the operation of a law which is beyond sight, and which never fails to produce results for the faithful.

There are many, however, who cannot receive their inspiration from reading stories about those who seem but mystical in character. They demand something more at hand. To these I would say in words of my own, "Now faith cometh by *seeing,* by seeing the works of God." The conscious mind cannot *see* the actual working, for that is done by a mind higher than the conscious mind, but illustrations can be seen to show the *law,* and

so lead the conscious mind to trust, or have faith in this higher power. Take for instance in the conception of a child. Father and mother *conceive* the child. That action is of the conscious mind, but beyond this they cannot go. The *formation* of the child's body is accomplished without their conscious knowledge. This is done for them by a mind beyond the conscious, and indeed if their conscious mind were allowed to act in this matter it would be but an *interference.*

Even so, in the action of faith, when the conscious mind with its thinking, its reasoning, its arguments, its questions, attempts to assist, it but interferes and prevents. The conscious mind can do one thing alone and then it must rest. It can ask for what it wants, but then it must have the faith to believe that the *fulfillment of that desire is being formed* by a law which works without assistance from the objective plane. The conscious mind

can know, and must know, *what* it wants, then the soul, or higher mind, *forms* what is wanted. Man in his *need asks.* God in his *fullness gives.* Thus the child takes the part of the child, and the Father takes the part of the Father. The Father gives, and the child receives. "Ask and *receive,* that your joy may be full," said the Master.

This asking in recognition of the higher power must be done in the faith of a little child, and it is only this childlike state of mind that ever receives the full reward of faith, for the child is willing to receive, indeed it knows naught but to receive. Its consciousness is open, expectant, receptive, and therefore the fullness can come to it. It is good for the "grown up" consciousness, that which feels itself to be so intellectual, and which knows so much *about* things (but which has never entered *into* or become one with the *heart* of things) to really examine this phase of its

consciousness. What does it really know anyway? What *can* it *really* know? Spirit and intellect are as widely different as the sun and the moon. The moon has a light *about* it from the sun, but the *sun is light in itself.* Therefore, souls must enter more and more into the heart of of things, enter into the *Spirit* of life, and allow the Spirit to play through them as it does through its whole creation. It is the Spirit that holds the vast universe poised in power and perfect form. It is the Spirit that teaches the little birds to build their nests in the faith that by and by there will be eggs to fill them. It is the Spirit that moves the clouds, turns the wind, holds the sea in its place, paints the glorious sunset, dawns in the sunrise, tints the leaves, colors and unfolds the flowers, gurgles in the brook, plays in the fountain, sings in the heart, frolics through the dear little wild creatures and laughs in innocent happiness through the little child!

How can one live upon the earth and miss seeing the *spirit* of things? How can one doubt the presence of Spirit and fail to have the faith to *yield* to Spirit? Surely, "Faith cometh by seeing,—by seeing the works of God," as I have said. We need but to open our eyes, and acknowledge that we are one with a *unified creation* which lives and moves and has its being in the God that lives and moves and expresses his Being through it.

Certainly we are compassed about by this great number of witnesses. Living among them, how can we feel anxious because of tomorrow? How easy it is, if we will but hear their testimony, to "toil not," but rather "to consider the lilies, how *they grow.*" How simple a thing to rest in the promise, "If God so clothe the grass of the field, will he not much more clothe you, oh ye of little faith?" But see things in their larger sense, but awaken to the fact of a unified creation, but fit yourself into

the *whole* of it, opening to the fullness, the allness of life, and you cannot be faithless, but faith full. Once to see this, leaves no room for doubt, for faith fills the soul to the uttermost.

Have faith to know God is, faith to *ask* because God is, faith to *receive* because God is, and faith to act believing that you have already received,—this is a full faith. The Father indeed knoweth that you have need of all these things, but the Father desires your *recognition of him.* He desires that you shall look to him, see him as the *beginning,* and as the *fulfillment* of your desire. Therefore, he bids you "Ask." He tells you plainly in the words of the Master that it will be unto thee "as *thou wilt.*" He would have you know that he will satisfy the hunger of your heart, but also he would have you understand that "He that cometh to him must believe that he is and that he is a rewarder of them that diligently seek him." (Hebrews

11:6.) It is but divine order, it is but the *natural* order, it is but *right* that the Son should acknowledge his relationship to the Father. Every need in the personal life God is waiting to fill, but are you in the personal life waiting for GOD TO FILL IT? That is the question. That is where the adjustment must be made. Hear with your ears the testimony of the throng of witnesses. See with your eyes the countless millions of evidences of his work and his presence. Then open the heart, dismiss the unbelief which but shuts you from your good, and believe the promise which cannot fail because uttered by the very personification of Truth itself.

> "What things soever ye desire, when ye pray, *believe that ye receive them,* and ye shall have them." Mark 11:24.

CHAPTER III

The Power *of* Faith

OW is it that ye have no faith?" asked the Master in astonishment of his disciples when they quaked with fear before the raging storm. He could not comprehend their inability to use that power which it was their right to use at such a time. They in turn questioned in amazement among themselves, "What manner of man is this that even the winds and waves obey him?"

Jesus was the same manner of man that all men are to be, and which he expected them to be. He wondered that those about him did not awaken to their right to use the power at their command, and so be delivered from their bondage. How often he referred to the power of faith!

"Have faith in God."

"Have faith and doubt not."
"Daughter, thy faith hath made thee whole."
"Thy faith hath saved thee."
"Wherefore didst thou doubt?"
"O faithless generation!"
"O ye of little faith!"
"Be not faithless, but believing."
"If ye have faith as a grain of mustard seed ye should say unto this mountain, Remove hence to yonder place; and it should remove; and nothing shall be impossible unto you."

Think of the power given to man through faith, "Nothing shall be impossible unto you!" What more could be promised? What could be more all inclusive? Not one condition of limitation is suggested except the limitation which one gives to his own faith.

The mustard seed faith is not a small faith, as many have supposed. The Mas-

ter in speaking of it referred to its quality rather than its quantity. The faith of the mustard seed is, that *being* a mustard seed, it has the *right* to give expression to the mustard plant. It is this kind of a faith, this same quality, that man is expected to use. He is to know that being a Son of God he has the right to express all that the Son of God is, the fullness, the freedom, the power and perfection of his being. Man, the offspring of God, who is indeed the very image and likeness of God, has been given *dominion* in earth. He does not exercise it consciously, and so fails to produce for himself the harmonious environment he should enjoy. Instead, not knowing his right to exercise this power, he unconsciously subjects himself to every form of inharmony and imperfection because through doubt and fear he brings their reaction upon him. Man has dominion in earth. Earth responds to his exercise of that dominion. Fearful things

shape themselves as the result of fear. Faithfully the perfect takes form at the exercise of faith. The substance of earth as readily responds to man's call for the full and complete expression of his idea, as it does to the call of the mustard seed when it determines to express itself. "It is indeed the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. 13:32.) When man understands the possibility that lies in his right of dominion, he will do the mighty work that it is his privilege to do.

Faith is much more than mere religious fervor; it is scientific principle—a universal law. It is the substance of *things hoped for,* even as Paul declared. Faith is beyond hope, for things "hoped for" are formed, actually made of, the substance of faith. Hope is mere yearning, and but creates the desire which opens the way

to the fullness of faith. Faith is the understanding that gives fixity to the consciousness. It does not waver. A wavering faith is no faith at all. It is doubt and unbelief. Only the faith that is *fixed,* or substantial, can be the *substance* of things hoped for.

Faith is not belief. Belief may change. Faith does not change for it knows that which *is so.* Faith does not argue, or question, or waver, or hesitate. Faith knows. Today you may have a certain belief. Tomorrow your belief may be strengthened into a hope that it may be as you believe, but when you demonstrate the belief that your hope may be true, you will have the faith that knows it *is* true, and because it is so, it will so manifest. This is the faith that heals the sick, raises the dead, rebukes the devil, removes the mountains, and sets you free.

The faith that does this work comes only from understanding your right to ex-

ercise it. This can be only as you recognize yourself as a Son of God. There is no doubt of this truth, so never allow the mind to enter into uncertainty in regard to it. Jesus plainly said, "Call no man on earth your father, for one is your Father, even God." The apostle John, who entered into Jesus' own consciousness, said, "Beloved, now are we the Sons of God." When you know your divinity, then you know your right to every good that belongs to the divinely royal family.

What is unbelief? It is merely not knowing your right to believe. Unbelief, which is lack of faith, is born of the consciousness of being the servant of God. Belief which leads to the hope that finally becomes *fixed in faith* comes from knowing that you are the Son of God. While you are a servant you are under the law. When you realize your Sonship, then you *use the law.* Love fulfills the law. Christ, the Son in you, is *above* the law, that is,

the operator of it. The Son of God uses the law to do the works of his Father. He is expected to do so, for to him has been given the dominion. To be conscious of being the Son is to have power—power to bring to pass every good.

The Son of God consciousness is the heavenly state of mind. It thinks from above. To live in the earthly, or objective, consciousness is to experience only the negative, shadow side of things. When the mind is centered here it is in the realm of *effects,* and has descended from the heights from which it should function—the realm in which effects are caused. Man, as the Son of God, is the *cause of effects,* and should never be in bondage to the effects which he has caused.

Man is the light, and should think light and dispel darkness. Clouds of unbelief vanish before this mighty power when it is exercised. All shadows must pass away, and the Son of God in man must come

forth into visibility. He must be seen as *he is,* and not as he has thought himself to be. He is to change his thoughts of himself to that which *is so* of himself. From the celestial heights of the Son of God consciousness, all things are seen to proceed from the one Being, and to be governed by the one and only power—God. There is one power—God. It is exercised through man, for man gives expression to God. All power is in Man,—is *in you.* To know this is faith. Leave forever the powerless side of yourself for the powerful. Turn from without to the within. Abandon external thinking for the internal. Find the kingdom of God within yourself. Leave the faithless side of yourself for the faithful. Take your stand on the *right* side—the side of truth, the side of power, the side that it is *right* for you to take. Then only can you demonstrate, for this is the side of the Son of

God to whom all power is given in heaven and in earth.

As members of the divine family we may share all that the Father has, and cooperate with him in bringing all good into manifestation. To imagine ourselves servants of God is to beg, beseech, fear. To the Son, all is given. "Son thou art ever with me, and all that I have is thine." Jesus was so conscious of this perfect relationship that he said, "I and the Father are one." And again, "He that hath seen me, hath seen the Father." This last he said in recognition of himself as the image of God, or the God Spirit *made manifest* as form. Jesus did not serve God. He communed with God, and allowed God to serve all mankind through him.

"When the Son of man cometh shall he find faith on the earth?" (Luke 18:8.) How slow we are to grasp our opportunity—to comprehend our good—to claim our own! Right now we may recognize

who and *what we are,* and use faith *because we are.* Man is God's Son. He is not an hirling. He is not a servant. "The servant abideth not in the house forever, but the Son ever." "Henceforth I call you not servants, but friends." (John 15:15.) Our friends are those equal with us. Jesus called "friends" those who had entered into his consciousness that all are children of the one Father,—God.

Not every disciple of the Master is able at first to see the Son in his glory. But three, Peter, James and John, were taken up into the mount of transfiguration to be shown the wonder of man in this consciousness, or to behold man as he shall manifest in "the kingdom of God." Their wondering eyes were opened to the radiance of divinity. "His face did shine as the sun, and his raiment was white as the light."

These three disciples were the most advanced in the group of twelve that fol-

lowed their Master. They represent the three most advanced ideas in Christ consciousness, or the three that contribute most to the support, or unfoldment, of Christ consciousness. Peter represents faith; John, love; and James, good judgment, or perception of the good. When faith and love and spiritual perception have been lifted to the heights of consciousness they behold transfigured man and see him as the Son of God.

The three among the disciples who were prepared for this were first shown the transformed body of Jesus, then witnessed the presence of Moses and Elias with him. Thus were they given to realize the immorality of man, that identity is never lost, that divine man is deathless—eternal. What an awakening that must have been to those disciples! The power, the glory, the immortality of man revealed to them! How fearless, how powerful they must have become in that instant!

But the vision meant much more than this. Moses represented the Law. He was the first great leader in the unfolding of the race consciousness. Elias represented Prophecy, he who had appeared last as John the Baptist, the greatest of prophets, or as the Master said, "More than a prophet." He represented the next stage in the unfoldment of race consciousness. With them stood the Christ. As they looked upon the three, thinking to build *three temples,* Moses and Elias faded from view, and the Christ stood alone,—supreme. Then came the voice from heaven, "This is my beloved Son, hear him." In other words, the highest expression of consciousness was before them,—the Son of God, toward which Law and Prophecy had been unfolding. Christ, first in power, was the last to come forth. The Son of God stood revealed.

The great revelation is that three temples are not needed, for all three states

of consciousness abide within one temple. The three are one. The law represents the first plane of conscious power man attains. It is this that leads him out of sense darkness into a higher state of mind, that which reveals psychic, or prophetic power. This is a wilderness state of consciousness, for terrible reactions result from a misuse of this power through lack of knowledge as to its highest purpose. Here man is "bit by the serpent," psychic reaction, until he learns to "lift it up," then he is led out of it into the "promised land," the full Christ consciousness wherein man is given dominion over every condition and stands supreme.

Christ is greater than the law and the prophets, and every man is to unfold through these planes until he reaches Christ consciousness and uses both law and prophecy to bring forth his divine ideas into expression.

> "The law and the prophets were until John. Now is the kingdom of God preached, and *every man presseth into it.*"

Every man is to realize that he is pressing toward the goal of perfection wherein he will understand his dominion and fearlessly and lovingly exercise it.

> THE SON in man is his divine self,—I am, the Spirit.
>
> THE PROPHET in man is Soul power, that which foretells, or visions, what the divine one in man chooses to express.
>
> THE LAW in man is the power of mind, or law of expression, through which the vision of the divine man is made manifest.

Thus the Son, the Christ in man, is *above the law*—he stands *over* it. He is no longer a slave to conditions, but he molds conditions through his power of

visioning, or foretelling, and the exercise of the law of mind which brings the vision into actual experience. Man thus enters into dominion in earth. He becomes a king in his own domain.

The Son in man embodies all the creative possibility of the Father. "As the Father hath life in himself, so hath he given unto the Son to have life in himself," said Jesus. This understanding gives man immovable faith, enables him to know that he has all power within, and thus gives him the courage to make use of it. He finds that within his own being he is the very power, substance and intelligence out of which, and because of which, all things are given form, and that "All things, whatsoever," can be made to take form, and do take form, in the exact pattern of the form he holds in mind, or visions. There is but one limit to man's power and that is the limit in his own consciousness of power, which prevents him

from *thinking into manifestation the form he desires.* Power and substance in mind as definitely bring forth man's conception as do sun and earth bring forth the flower hidden within the seed when it is cast into the ground.

Man is safe with this consciousness for it cannot be fully unfolded to him until he has entered into love. He may express the high psychic, or prophetic power, but unless that power is used in love, it "bites back," as does the serpent, and he must cry out for deliverance. Love is the great deliverer. Christ is supreme power, and Christ in man has *all power,* because he understands that all power *is God,* and that he is one with God, sent of God to be "about his Father's business" of freeing all mankind from bondage. He fears no lack. He knows no limitation. Any mountain of obstruction in the way must dissolve before that mustard seed quality

of consciousness which knows its right to express itself—the living Christ within.

> "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith." (Mark 11:22-23.)

To every limitation one in Christ consciousness says, "Limitation, let go—I am coming forth!" It was this consciousness that enabled the Master to rebuke the devil in the boy brought to him by the disciples who had remained at the foot of the mountain. Their unbelief, or false belief in regard to the true self in the boy, had made it impossible for them to call forth the truth in his consciousness and so deliver him from his delusion. The disci-

ples who did not know the Christ within, saw only the devil in the boy, but Jesus who knew the Christ, *saw the Christ,* and the boy was set free.

In the same way the Master met the devil, or false belief, of taxation when it was presented. He did not allow himself, or his disciples, to be *limited* by taxes, but called upon the larger consciousness of freedom, and taught them how to prove themselves greater than taxes. Reminding Peter of the truth of freedom, the Master lifted his consciousness *above* limitation, and sent him to the sea (representing the universal source in which all things have their beginning) to obtain the tribute money from the mouth of the fish that should first come to him. The Sons of God are free. (Matt. 17:26.) They are greater than any limitation which the unenlightened may endeavor to press upon them. Those in Christ consciousness whimper no more. They can give

two fold for all that is required of them. In universal consciousness, they are free, can meet any obligation, "lest they offend" those who do not as yet understand.

Every mountain in your objective thought which seems to deny freedom to the Christ within is to be cast into the great universal God mind, and there it will be dissolved, or removed from your pathway without harm to any and without resistance on your part. You, however, must know your power to cast it there, and speak your word of authority—"Remove hence to yonder place." Then will it remove. Such is the law.

CHAPTER IV

The Law of Faith

FAITH is scientific. It cannot fail to demonstrate. It is definite principle, impersonal in its nature. Neither worthiness nor unworthiness on the part of the one using it enters into the consideration of what faith will do. The law of faith is as definite a principle as that of mathematics. A thief may add and subtract, multiply and divide. A philanthropist may do the same. Even so, the law of faith is open for the use of all. Universal principle is for universal use. "He maketh his sun to rise on the evil and the good, and sendeth his rain on the just and the unjust." (Matt. 5:45.)

Misuse of any law brings upon the one so using it the reaction of the law. The law itself causes neither happiness nor

unhappiness. It is the use of the law which produces effects. Untrue motives bring unhappy experiences. True motives bring forth that which is good and true. The actor is always responsible for the act. "A good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." Both, however, produce by the same law. The law of faith will bring forth for those who use it. Without fail, it will give to the one applying it that for which he asks, and exactly that for which he asks. "If he ask a fish will he give him a serpent?" (Matt. 7:10.) Indeed, no. The request for fish brings *fish.*

That being worthy or unworthy does not enter into the demonstration of what faith will do, the Master clearly shows in the parable recorded in the eleventh chapter of Luke. Here is given the story of a man who at the midnight hour appealed to a neighbor for food to supply a guest who had unexpectedly visited him.

Knocking upon the neighbor's door, he said, "Friend, lend me three loaves?" From within, the neighbor answered, "Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee."

The Master then makes this wonderful statement, which should inspire every one to the fearless exercise of faith:

> "Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask and it shall be given you, for every one that asketh receiveth."

The meaning is very plain, and the lesson a powerful one. Through indifference, or unworthy acts, you may not have communed of late with the neighbor within you—the creative God-principle in your soul. A sudden need may arise in

your life, and in the dark, midnight hour of your experience when you appeal to this inner one for aid, you may feel that Spirit power has been withdrawn. Spirit and its relative forces may appear to be slumbering and unwilling to yield to you the desire of your heart. "The door is now shut, and my children are with me in bed," the voice from within the house (the Spirit within your soul), may seem to answer. Yet the promise is, "Though he will not rise and give you because he is your friend, (that is, friendly to you because of your worthiness) yet, because of your *importunity* he will rise and give you as many as you need." You have the right to ask your Father because *he is your Father.* If you know your *right to ask* and stand at the door and demand principle to work for you, it must respond to the call of your consciousness and fulfill your need. Such is the value of this won-

derful impersonal law, open for the use of all.

The great point to be borne in mind is that faith is a law, and being such, must produce for those who use it. In your garden there may be a tree laden with ripe apples. A good man, so called, may shake the tree. He will get apples. A bad man, so called, may shake the tree. He will get apples. Getting the apples is not the result of being either good or bad, but in having the knowledge to shake the tree, or *do that which releases the fruit.* Even so, fulfilling the law of faith produces the demonstration, for demonstration is the result of applied principle. When you discover that God, in giving you dominion in earth, gave you a law through which to exercise your dominion, you will rejoice because of the freedom that lies before you in your opportunity of bringing freedom to others. Faith worketh in love, and the magical, wonder-working power of

this law will make you love God, the giver of it, in a way you have never known to love him before.

It is not the fulfillment of desire that harms people. It is the incessant struggle in the wrong direction to secure fulfillment of desire. Mankind feels his inherent right to freedom and rebels against limitation, but unconscious of the law that will produce it for him, he struggles in the outer world, seeking to get from without, that which can be brought forth only from within. Desires may be fulfilled, and the desire itself is the first step toward the fulfillment. "Woe unto you who are satisfied," cried the Master, who sorrowed because of the woeful ignorance of man and his unwillingness to be delivered from it. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." (Psa. 37:4.) "All things, whatsoever, *ye desire,* when ye pray, believe ye receive them and ye shall have

them." (Mark 11:24.) "Seek and ye shall find; knock and it shall be opened unto you." (Matt. 7:7.) These are true promises, and are given to bring happiness and completeness into the lives of men. "Hitherto, ye have asked nothing in my name (in the consciousness of the Son). Ask, and ye shall receive that *your joy may be full.*" (John 16:24.) You may have what you want, but you must learn that what you want has its beginning in God, and you must definitely form your desire in your own consciousness, place it before your Father in the secret place of the Most High (the creative God-center within yourself) and await the action of this Creator in bringing it forth. Ask the Father for what you want. That which begins in God is *always good.* If you can lay your request before this Perfect One, you need have no fear of its being a good desire, nor of its perfect forthcoming. "He that cometh

to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

Our first step in demonstration is to contact God. We then have the fullness of God's wisdom, love and truth (or power, substance and intelligence) with us in bringing it forth. Our work is to begin from the I Am in us which is one with the I Am that is in all, and all in all. A leaf on a vine begins its expression at that point within itself wherein it is joined to the whole vine—its stem. This is the *door* through which the expression of the vine comes forth into the leaf. Even so within us is the "door," the Christ within, the I Am in our consciousness which contacts the great I Am that is the life and light of all.

Your expression is to be given forth from *within you,* even as the leaf unfolds from within itself. Your affairs are to be operated from *within you.* "But thou,

when thou prayest, enter into thy closet (the inner sanctuary of the soul) and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.) The first and greatest commandment, the Master said, is this important thing of making complete at-one-ment with the Father within. He gave it in the following words:

> "Thou shalt love the Lord *thy* God with all *thy* heart, with all *thy* soul, with all *thy* strength and with all *thy* mind." (Mark 12:30.)

Do you not see how you must be centered in the Father within you, drawing the whole of your good from him, and that every force of your nature is to operate from the divine self? "In the beginning" of all expression is God, the God within, else God could not be expressed, or brought forth.

The law of faith is a creative law. It brings forth. It must then begin its operation in the creative center—God. As a creative law, it must be considered in such light. As a universal law it has universal application on whatever plane of consciousness it is operating. Sun and earth bring forth a flower when the *seed* is planted in earth. Father and mother bring forth a child when the *conception* takes place within the mother. Spirit and soul bring forth expression in body and affairs when the seed-idea underlying that expression is planted, or conceived within the soil of the soul. This, briefly stated, is the law.

Sun and earth are impersonal in their productive capacities, bringing forth *whatever seed* is planted, the *choice* of the seed lying with the individual who desires the plant. We shall some day understand that rare children are born of parents of rare and idealistic consciousness,

and that souls born upon the earth seek their own level of mind unfoldment. Unconsciously parents *choose* their offspring by the quality of their own thought. Spirit and soul are equally impersonal in their creative possibilities. "The desire of *thine heart*" is brought forth. Things are shaped in your experience "according to your faith." God is no respecter of persons. The law is the law. "God hath committed all judgment unto the Son" (John 5:22). That is, God allows man to *judge for himself* as to what shall take place in his life,—the perfection God has conceived for him, or the bitter experiences which shall cause him finally to cry out for the perfection. Every seed idea placed in the soul becomes a conception, is given thought-form in mind, later to be experienced in physical form. Ideas of perfection produce perfection. The reverse is equally true. Just as sun and earth produce with equal willingness the

mighty oak and the frailest poppy when their respective seeds are planted, so spirit and soul respond to the call of man, and that which he desires, or for which he has asked, believing, he receives.

This understanding gives great rest to the mind, even though it is a revelation of great personal responsibility. It reveals man as a master, and faith as a power. Understanding faith makes man invincible. Like Christ and Peter on the boisterous sea, understanding and faith must join hands, before faith can walk the troubled waves in safety. Both must get into the ship, or become a part of man's consciousness. Then the sense world is stilled. Man then may control his world from within himself and speak the word that brings *great calm.*

The perfect understanding is that which came to the three disciples on the top of the mount,—that the creative principle is within man himself,—the eternal, abid-

ing Christ, ever "one with Father," of whom Jesus said, "As the Father hath life in himself, even so hath he given unto the Son to have life in himself." Within the Son is the creative power to form, or to bring forth from Being, as has already been stated in the preceding chapter.

As Being, (the Christ) divine man knows he contacts, and is within himself one with the power, substance and intelligence of which and through which things are given form.

Through the prophetic power of Being, (Elias) man prophesies, foretells, or conceives the form which his power, substance and intelligence shall express.

Through the law of mind, (Moses) which the divine intelligence of Being exercises, man brings forth through faith that which he has conceived, and "according to his faith," or in the exact pattern of his belief, he then has in tangible form, that which before he had only in an un-

manifest state. Fulfilling the law of mind, brings the unmanifest into manifestation, or causes it to materialize.

Before man can enter into his dominion, he must understand that he is continually using all three planes of his consciousness and must understand their relation to each other. As already stated, the transfiguration scene represents not only the three great steps in the unfolding race consciousness, but also the three states of consciousness within man himself. On the mountain top with the Christ stood Elias, Moses and the disciples. Four states of being were represented:

1	2	3	4
Christ	Elias	Moses	Man
or	or	or	or
Being	Prophecy	Law	Expression

In the realms of man's consciousness these represent:

1. Spirit, the Super-conscious.
2. Soul, the Sub-conscious.
3. Mind, the Conscious.
4. Body, the Conscious Expression.

Jesus spoke of these four planes as:

Heart Soul Mind Strength

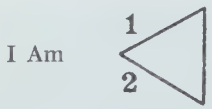
He said that man should "love God with all his heart, with all his soul, with all his mind and with all his strength," or that the whole nature of man should be centered in, or express from God the Being of which he is the likeness and the image. Man is to learn to think from his "heart," or from Spirit, for it is written "As a man thinketh in his heart, so is he." Man's expression is brought forth from the heart of his being, for it is there his expression *begins to be.* "In the beginning, God."

It is in the heart of Being that man says "I Am." It is the I Am of man that is ever one with the Father, as one with God as a drop of water is one with the ocean of which it is a part. Man's being is one with the Being of God and is within itself that which God is. For this

reason, man within himself is power, substance and intelligence. It is *knowing this* that gives him dominion in the realm of form, or makes all form subject to him. "Even the winds and the waves obey him," they said of Jesus, who was the first to claim his God-given right of dominion in earth.

Within the heart of man's consciousness lies the creative law through which he expresses his Being. This is the treasure in heaven of which Jesus spoke, and is a treasure because within it lies the power of bringing forth every earthly treasure. It is the *cause of things.* It is a trinity principle, and through its use "All things are possible," for within it lies the power and substance and intelligence through which all things are created.

This heart of Being, man's Spirit, or Christ self, may be understood as follows:



1. Wisdom, or Power to express.
2. Love, or Substance with which to express.
3. Truth, or Intelligence with which to conceive what shall be expressed.

It can be readily seen that when in man lies all power to express, and all substance with which to express, and all intelligence with which to think what form shall be expressed, there remains but one thing necessary to bring forth expression, and that is to decide *what* form shall be thought into expression, or to intelligently *conceive* what the power and substance of Being shall produce. This definite decision as to *what* shall be expressed is like choosing a seed for sun and earth to bring forth. They are willing to produce any harvest man desires, but he himself must decide *what* he wishes to sow. Even so, power and substance lie within the being of man and will bring forth into expres-

sion that which he conceives, or prophesies, if he will only fulfill the law of mind, which is the law of faith, by "Asking" for *what* he wants and by believing he has that for which he asks.

> "What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them." (Mark. 11:24.)

We will now consider the four planes of man's being again, understanding that in his heart, or Spirit, is the power and substance and intelligence to bring all form into manifestation; That in soul the Prophet is always asking "WHAT shall be brought forth?" That in mind the law is to be fulfilled, or the individual is to *believe he has* that which he has conceived, since he indeed does have it in unmanifest form, and that through believing he has, he actually comes to have in expression that which previously he had only in Being.

Christ	Elias	Moses	Man
Being	The Prophet	The Law	The Expression
Heart	Soul	Mind	Body
I Am	I Conceive	I Believe	I Have

In the Heart of man's being, where he is one with the Father, the Father says, "I am that power, substance and intelligence which is the fulfillment of your every desire."

In Soul, the question is asked, "*What* do you desire?"

In Mind, it is required, "Believe ye have that which ye desire."

In Expression, it is promised, "And ye shall have the fulfillment of your desire."

As has been before stated, this is a creative law, the law of bringing forth, and in operation is exactly the same as that used upon the physical plane when father and mother conceive a child, the body of which is given form within the matrix of

the mother, and in fullness of time is brought to birth. Even so the Spirit (father) and Soul (mother) conceive what is to be brought forth, and this seed-idea is held within the matrix of the soul, the mind, until in fullness of time it is produced in form, or delivered upon the physical plane.

It is now easy to see that your desire in the without must through "the silence," or in prayer be carried to the inner sanctuary of the soul ("thy closet") and there placed as a definite request before the Father—the I Am. This is "asking." The Spirit asks, "*What* shall I do for thee?" You answer by naming your desire,—by asking.

Lifted to the spiritual plane, your request is there quickened by the Spirit and becomes a *conception* in your soul. Now it is a conceived idea,—a seed planted in the soil of your soul. As any other seed, it

will germinate, develop first in the invisible, and in "fullness of time" come forth.

The mind, conscious of this, *expects* the fulfillment, as does a mother her child, or a farmer his harvest. This is "believing." It is "holding in mind" the form of the perfected expression. The mother believes she has her child, even when it is being formed in the invisible. The farmer believes he has his harvest, even while it is growing beneath the soil. We must "believe we have" our demonstration while it is being formed for us in the inner realms of consciousness, for it is "believing we have" that holds definitely in mind the form of our desire, and gives it the desired form. When we believe we have, seeing in faith, "the invisible," we *have.*

In fullness of time, this thought form is delivered upon the physical plane. As a mother's birth effort delivers her child, so you through phyical effort perfect your

demonstration. It requires strength to speak and act in a way that is true to the conception, and to *carry out* the idea held in mind. The idea of health and the thought form of health must not be denied by the action of sickness or by resorting to external means to *try to get well.* The thought form is *perfect health now.*

If the soul conception is abundance, the action must carry out that idea. The *spirit* of the action must conform to the image. Until abundance manifests the amount of expenditure need not be increased, but the spirit of the mind must be one of richness, and what is spent must be allowed to leave the hands cheerfully and willingly in no consciousness of loss or of self-denial, but rather in the attitude of trust and thanksgiving because of the ever present supply now being made manifest. Be true. Spirit, soul, mind and body must agree to bring forth even as you have conceived, exactly "according to your faith." "Ye shall

reap in due time (the time of fulfillment) if ye faint not. "Be not faithless, but *believing.*"

CHAPTER V

The Faith That Heals

THE Master made it very clear that healing is accomplished through faith. It could not be otherwise, for health springs from within. Life which is health must have its source in God, the giver of life, who is ever within the soul yearning to quicken soul, mind, body and affairs with power and perfection, but who cannot do so until the principle for this quickening, or out-pouring is fulfilled. God is brought forth into expression through the law of faith and it was for this reason that the Master invariably told those whom he had been able to heal, "Thy faith hath made thee whole. Thy faith hath saved thee." Sometimes, before speaking the healing word, he asked the one desiring help, "Believe ye that I am able to do this?" (Matt.

9:28.) It is recorded, also, that in his own country he could do no mighty works because of their unbelief.

The bringing forth of Spirit substance into definite form is accomplished through definite law, and until this law is fulfilled there can be no demonstration. Spirit forms according to the conception held in mind through faith. For this reason all things are to us *according to our faith.* Until faith in the thing desired is established in the mind, it cannot assume definite form in the experience, and the reason that so many undesirable things take form in our lives is because, unconsciously, we have held in mind, or have had faith in, a conception which we really dreaded to experience. The mind must be trained to hold only ideal, truthful conceptions in order that ideal and truthful expression may be made manifest.

It is most important then to question ourselves in regard to the real nature of

our faith. Have we faith in God, the good, or are we endeavoring to solve our problems and restore our health through a divided faith—sometimes in the good, and sometimes in evil? A wavering faith brings forth its exact reproduction, — wavering conditions. Faith in evil brings forth the evil condition, but *faith in the good which is God* brings forth the good. Therefore it is written *"Have faith in God."* The Master cautioned us to "keep the eye single" to this good, if we desire a "body of light" or one that is buoyant, light, healthful and beautiful (Matt. 6:22). To image God, you must have faith in God, or hold God in mind. *"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things"* (Phil. 4:8). To hold in mind the ideal is to form the ideal

through the operation of the law of faith; and to free yourself from conditions that are less than ideal, you must cease to hold them in mind, for so long as they are *held in mind* they are held in experience. For this reason, you can dis-member, or bring to nothingness every false condition in experience through re-membering it no more, and in its stead form in mind, or establish in consciousness, the perfect condition to be brought forth.

When you understand this as a law through which all form becomes manifest, then you will realize how important it is to *have faith* in the good, and if that faith is not a part of your consciousness, then you will want to know just how it can become so. It is Paul who speaks of the *law* of faith, and he also tells us just how the faith-less may be made faith-ful. He says (Romans 10:17) that faith may be cultivated,—"So faith cometh by *hearing*, and hearing by the *word of God.*" All things,

including faith itself have their beginning in the *word.* For this reason when faith seems to be lacking, the word "faith" must be spoken, for back of the *word* faith, lies the *thought* faith, and back of the thought faith is the *idea* faith,and in this idea of faith lies the Spirit power of faith which is released in consciousness when the word "faith" *calls it forth.* It is for this reason that we *ask* the Father within for *what* we want, and by believing that we *have received,* we have, for it takes form in our experience when we call it forth through asking and believing.

Word, thought, idea and Spirit-power bear exactly the same relation to each other that the key, hammer, string and vibration bear to each other in a piano. The vibration, or power within the string is released as sound to the ear only as the key in connection with it is struck. The key C moves the hammer C which touches the string C and releases the vibration C.

In no other way can that particular tone be brought forth. If we want the tone C, we must be particular to strike the *key* C. In the same way, the word *health* moves the thought *health,* and awakens the idea *health* until the virbation or *feeling* of *health* is released in consciousness. It is for this reason that the weak are told to say "I am strong." Strength is what the weak wish to experience, therefore they must *say it* and *think it* and in exact fulfillment of the law of faith they will *feel it,* but they will not do so as long as they persist in *saying* "weak."

These true words, or words declaring the truth of Being, are the "keys of the kingdom" to which Jesus referred when he told Peter, the man of faith, that they would be given to him. They are given to every faith-full soul who will lift the consciousness above the testimony of the senses, or the opinions of others, and voice the Truth from the prompting of the

Spirit within. In no other way can the "church" of Christ which is the "temple of the body" be built, for it must be formed from *within,* but can be only as the word which *calls it forth* is spoken from without. The kingdom of heaven is within, and the *keys* which unlock this kingdom to the consciousness of man are the good words or words of God which we speak. We must speak the words that are true of Being, then will the true become manifest, and the false will pass away.

Not only does it take faith to disregard the appearance and call forth the ideal, but it takes a *continuance* of faith to establish the ideal in consciousness and make it real in experience. The word we speak is but a seed. Like every seed it grows first beneath the soil, hidden from view. When the seed-word is spoken it takes root in the soil of the mind. It will surely bring forth after its kind, and we will "reap in due time,—if we faint not."

Often we miss the fruit of faith because we have not continued in faith, or awaited the fulfillment of faith. No farmer would plant his grain and not await his harvest. Instead he would make *preparation* for his harvest. He would plant his seed believing that he would receive. Even so a mother who has conceived a child trusts that interior growth which takes place and which is hid from her view, and prepares for the birth of the child, *believing she has received.* So, when we speak the word of Truth which is the seed of the ideal we wish to see manifest, we must *believe we have,* and with no doubt in the mind, *trust* that first growth which always takes place *within,* hid from view. Fear, doubt and uncertainty prevent the perfect "holding in mind" of the thing desired, and until it is established, or made firm, in mind it cannot take form in the external.

Just as a seed must be established in the earth before it will start to grow, so

must an idea be established in mind before it will begin to express. A wavering mind is not established, and James tells us that in this consciousness we can never hope to receive from the Lord or from the outworking of the law. *"Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed, for let not that man think he shall receive anything of the Lord"* (James 1:6-7).

Therefore be *firm* in speaking the word of truth for healing. Affirm that which is true in Being by speaking the true word which will unlock the inner kingdom of reality and establish its ideas in experience. When the word for the true condition has been spoken, claim the effect of that word, and be unmoved by any appearance to the contrary. From the moment the word of Truth is spoken, claim its full fruition, *believing* that you have received, and *act* in perfect accord with

that belief. Action must *carry out* the spirit of the mind,—not contradict it. It is this that builds the house, or establishes the body, so that nothing from without can affect it. From the moment you speak the word "health," *hold it in mind,* and act as though health is *already received* for in this way is the law of faith fulfilled. Regardless of every appearance, claim that health is yours from the moment you *ask* the Father within to manifest as health, for the Father within, or this Infinite Power in the Heaven within, can no more avoid responding than the sound within the piano can help coming forth when the *key is struck.* For this reason it is written, "If you ask for bread, will he give you a stone?" He *cannot* give you a stone, for it is the *nature* of the Father to give you that for which you *ask.* "Ask and you shall receive, for everyone that asketh, receiveth."

When I had been in the consciousness of Truth less than eighteen months, and as yet had but little knowledge of the law of faith in healing which must always be fulfilled, even though we may be unconscious of it, I had the following case of instantaneous healing:

We were living in an apartment in San Francisco. My husband expected to go away that evening on important business, and I had to remain alone with our little four-year-old son, who was ill. He was very feverish and delirious. I had been holding him in my arms all morning declaring freedom for him, but with no success. As I review the case now, I realize that it was my fear which prevented the healing, for I dreaded being left alone with the child that night. This bound me in consciousness to the idea of sickness rather than to that of freedom. Though I did not realize it then, I knew later that

it was this which prevented the law of mind from doing its perfect work.

Having no success with my treatment, I finally became almost desperate. I began to wonder why the case seemed so resistant, for at other times I had been able to use the law and relieve fevers quickly and easily. At last I resolved to find out wherein I was failing. I laid the little boy down and went into the next room. I took my Bible and sat down in a chair. Then I asked the Spirit to show me the way and to have me open the Bible to a passage that would reveal to me my mistake. I sat in the silence for a few moments, then opened the Bible. I opened to the 4th Chapter of 2 Kings. My finger was upon the 26th verse. (Read 2 Kings 4:17-27.) It was the story of the Shunammite woman whose son had died. As she went to the Prophet Elisha, his servant came to meet her with the question, "Is it well with thee, is it well with thy

husband, is it well with thy child?" In all the strength of a complete faith, she made answer, "It is well." Instantly, I saw that if she could say, "It is well," with *her son dead,* I certainly could say the same with my son sick. I realized at once that I must be positive in the truth, denying the appearance, and so started toward the room where my little boy lay, still in a state of stupor.

It was at this point that a most important thing happened to me, one which invariably happens to all. I was tested. The Spirit proved my faith. Just as I was passing into the next room, the door bell rang, and when I opened the door, there stood a friend from another apartment. The question she asked me was:

"How is Timothy?"

I stood before her in bewilderment. How should I answer? In the next room the child lay in a stupor. I had just been told by the Spirit to say, "It is well," but

could I, without evidence to the senses, and feel that I was speaking the truth? Somehow, I realized that it was my test, and in the boldness of my faith, I almost shouted at her:

"He is well!"

In but an instant I felt a pull at my dress, and there by my side stood my little boy. He said:

"Mother, I want my supper."

I stood trembling with wonder. Although I thought I believed, still it seemed impossible that he could be there—freed. However, it was so. I did not question, but allowed him to be the judge of his need. He asked for his dinner, so I gave it to him at once, and tucked him in bed for the night,—restored to perfect health. Each of us had been made free from the effect of error through *my positive declaration of truth.* My three positions in the apartment during that experience perfectly symbolize the three planes of conscious-

ness each soul must touch in making a demonstration. While with my little boy in the sick room I was in the realm of appearances. When I went into the next room to enter the silence, I was in the place of the Most High—the realm of reality where all *is* perfection. When I opened the hall door and heard the question of my friend, I was in the realm of my soul. Here I stood midway between the realm of appearance and the realm of reality. I was at the "door" of my Being deciding *"what"* should enter into my experience. The woman's question was really the Spirit saying to me, "Your child *appears* to objective consciousness to be sick. In the realm of reality you know him to be well. Now *what* is the decision of your soul—how is he?" My decision was the determining factor of my faith. It "framed" the resultant effect. "Ye shall know the truth and the truth shall make you free."

CHAPTER VI

Unfoldment Through Faith

THERE can be no expression or growth without faith, for growth is pressing forth from that which now is into that which is to be expressed. It is making the unseen seen. Not having yet experienced the unseen, we cannot reason about it with conscious knowledge. We must press forth into this new state *in faith,* else we can never attain it. Faith is the evidence of things *not seen,* the substance of things *hoped for.*

This conscious reaching out, this belief in the unseen, is the evidence that it can be, and this mental quality is in itself the substance of the thing. It is that which underlies the thing hoped for. Faith is the spiritual substance of the thing you desire. It is the invisible side of the vis-

ible substance. It is the fixed idea in mind which stands for the formed thing in earth. The image takes form in mind, and becomes form in earth. A thing is first *idealized in faith,* and then *realized* in experience. This is the true materialization. The very worlds were formed in this way.

"*Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.*" (Heb. 11:3.)

At first, this seems very mystifying, but since all is Spirit, then all form must take form in Spirit, the invisible substance, in order to be visible. The idea is perceived in Spirit, it is outlined, or "framed" by the word which gives it form. Through the faculty of faith this idea is held in mind until it is made firm, enduring, substantial. Becoming substantial, it is materialized, or becomes substance.

This is just what Jesus meant when he said:

"Ask,"—speak the word.
"Believe,"—hold the form in mind.
"And ye shall have,"—it will manifest.

As there is no limit to the form our faith may take, so there is no limit to the form substance may assume in our experience.

For this reason all things are possible and nothing shall be impossible unto you. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24.) There is no limitation except to the mind that fails to grasp this conception of faith and neglects to give desire definite form, without which it cannot materialize. No flower ever blooms that does not have in its heart the form it is to be. A wise architect has a plan for his house, and the

Infinite who is so ready and willing to satisfy the desire of every living creature asks but one thing,—"WHAT shall I give unto thee? WHAT do you want?"

The reason so much imperfection has been expressed in the world is because the conscious mind of man has not been thinking the "thoughts of God after him." Man has become separated from his Father through the realm of consciousness, while he should be united to him through consciousness, — God's perfect thought manifest. Not understanding this, and deceived by appearances, man has fallen into error-thinking; tare seeds have taken root in his soul; mis-conceptions have taken form, and many times a mis-carriage of the divine idea is brought forth. This may happen to the individual again and again, but finally these bitter experiences cause him to seek his God, and cry to his Creator, "Lord what wouldst *thou* have me to do?" This is the only at-

titude of soul that opens the way for the revelation of the divine conception, the plan for the perfect unfoldment of life.

It is just as true that we have to reconceive ourselves, or awaken to the consciousness of God's concept for us, as it is that a little child, born into the world, has to discover for itself what it has been conceived to be, whether girl or boy, Mary or John. It may live several years before a very definite idea of its being unfolds to it. So the mind of man experiences a new birth, an inner awakening to the truth of his heavenly origin, his angelic nature, and his divinely-appointed work.

Not one soul could come into manifestation without the idea for his expression being divinely conceived, his form of expression being fore-known, and his life work being pre-destined. Man often turns from his good, as did Jonah of old, but the divine purpose in each must finally be accomplished, and man's perfection

brought forth, for he will be thrown into a sea of circumstances, as was this prophet, and carried back to his starting point, there to bring forth the will of God.

Great peace comes to our souls when we have wearied of experiences, and turn to God for rest. What a joy to learn that our real self is angelic—perfect—and that our work is but to unfold this *perfection* and "let the tares alone."

Jesus spoke of the eternal nature of our spiritual self, saying "The very hairs of your head are all numbered." "Fear not them that kill the body but cannot kill the soul." David spoke of our unfoldment from a God idea: "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them,"—or as yet they were unmanifest. (Psalm 139.) Paul spoke of the "Body not made with hands, eternal in the heavens," that we have a spiritual body and a natural body, and

mentioned having seen himself a perfect being in the "Christ above," but did not "glory" because he had not as yet consciously attained unto it, or made it manifest. John gives us a wonderful word of encouragement in regard to our unfoldment (1 John 2:27).

> "*But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*"

This is the same thing which Paul meant when he spoke of our being foreknown, for-ordained and pre-destined to conform to the image of the Son. That is, it shall be given every living soul to know that it is planned from the time of the soul's conception that he shall perfectly manifest as a Son of God, for how

could man be aught else when God has conceived him?

Thus we see that *at heart,* or in Being, man's form is outlined, awaiting his own conscious co-operation in bringing it forth. The Spirit urges upon man again and again to recognize himself as he is, a spiritual Being. Continually man hears the inner voice questioning, "WHAT shall I give unto thee?" So long as the demand is for the untrue, the untrue conceptions take place in the soul and have to be experienced. Unhappiness, poverty and disease finally lash the soul into a desire for better things. The "bondage of Egypt" drives the children of the light to seek Canaan. The pressure of earth creates in the heart of the seed the desire for freedom in sun and air. The grossness of material consciousness at last compels the soul to seek the unfoldment of the spiritual, and man awakens to the possi-

bilities that God has placed within his soul.

All are fleeing from the "land of darkness," leaving the "old" and entering the "new" through faith. Few press into the new without occasional glances backward upon the old, and without moments of indecision,—perhaps even at times preferring the bondage of the "fleshpots" to the seeming uncertainty of the "daily bread" of the wilderness. Nevertheless, in the midst of all this confusion of mind, the awakened soul knows to say "Peace," realizing that the old must "pass away," and that the new is unfolded "according to our faith." We must listen to the voice of the prophet within, who alone is able to fortell the things to be, and through the power of our faith speak our word to frame our new world "in earth even as it is in heaven." Steadfastly we must claim the right to our vision, hold it in mind, and make preparations for its com-

ing forth, as did the widow of old for the increase of her oil. Fearlessly we must use toward the development of our ideal, the little we have consciously at hand—the little faith, the little courage, the little talent, the little strength, the little life, the little supply. Never an oak tree grew except from a *little acorn!* Things begin in the *beginning* and the beginning is always small. The time for the beginning is *now.*

All things develop through use. Self expression is strengthened as it is exercised in faith. How many have glorious talents lying apparently lifeless through lack of use! Some are afraid to express. Others are indifferent. Many are too selfish, while others fear they will receive no reward. *Through expression increased ability to express comes as a rich reward,* —a treasure in heaven which never can be lost. Faith is not faith which does not

embody activity; that does not express itself in works.

Two voices are ever whispering to the soul. The one speaks of limitation and impossibility. It is the voice of objective consciousness, that state of mind which sees things as they appear to be. The other speaks of the limitless and reminds the soul that every desire may be fulfilled through faith. This is the inner prophetic voice of the soul. It is urging a better expression, a complete happiness, a life that is more abundant. Since the within is to be expressed in the without, this is the voice which we must hear if we would know the "land of promise," or experience the good promised to us. It tells us, "Press steadfastly on—*in faith.*"

The little crocus which so fearlessly braves the cold and frost of early springtime, and through its sweet presence, announces "The winter is over and gone," is one of nature's most precious messen-

gers of the law of faith and of the possibilities which lie open to man when he will realize and use that law.

The cold and frost of winter become so unbearable to the crocus that it is forced to turn from earth and look longingly upward, believing that somewhere there must be the warmth and cheer which its heart so craves. This call for warmth comes from within itself. It feels the inner urge. It desires good cheer. Every evidence of the without denies it the possibility of attaining the fulfillment of its desire. But,—how it does long for color, for sunshine! How its heart yearns for grace, for beauty! How desperately it pleads within itself for freedom from its bondage! The cold, relentless earth denies it all these things—so it *turns away from earth!* This is the first step toward its ascent and makes possible its unfoldment.

Can you not see that opposition which drives you in the right direction is good? During the exeprience it may not be pleasant, but that force which compels expression is a friend, and when you "agree" with it, you will hasten toward your good. All suppression, all deprivation that compels you to listen to the prophet's voice within your soul and urges you into fearless and free experssion is a blessing to you. Though it seems to be your enemy, it really is your friend.

The longing for better conditions was the urge of the prophet in the crocus' own soul. (II Kings 4:1-7.) The prophet said:

"What shall I give unto thee?"

The crocus replied, "I desire to express myself as a purple crocus in the freedom of sun and air." Then the prophet said, "Enlarge your vision. Be full of faith. Cease to think of the earth. Vision yourself as unfolding perfection. See for yourself a purple dress. Think of your

heart of gold. Look upward to the sun. Imagine how lovely the air is. Vision the buds and the springtime. Fear not,—only believe!" Thus spoke the voice of the prophet in the heart of the little crocus bulb!

The poor little widowed outer self spoke differently. The ugly, brown bulb-self said:

"Do not make a spectacle of yourself!"

"It is impossible!"

"People will think you unwise."

"You are too insignificant!"

"I tell you it is *winter,*—it will not be spring for *months* yet!"

But always in spite of the discouragement without, in the innermost soul of the crocus it heard the prophet urge,

"Fear not,—*only* believe. Express yourself!"

It listened to that inner urge, and obeyed. You rejoiced because it did. Because it followed the urge of its own soul

you saw the first crocus of the springtime, and the glad cry "Oh, there is a purple crocus!" sprang from your lips. You were glad that it was a crocus,—just itself. It had a message of its own to give you. More than all the flowers it expresses faith. It is small, but it is brave; it is fearless; it is a power. It believes in springtime in spite of all the testimony of winter in the without. It obeys the urge within itself. It almost gets frostbitten,—*but it doesn't!* Faith may almost seem to fail, but it never does. Faith is exact fulfillment,—always it is to you *exactly* "according to *your* faith!"

CHAPTER VII

The Transforming Power of Faith

THROUGH the outworking of the law of faith we grow like that which we gaze upon, or hold in mind for ourselves. This law of faith, or suggestion, is very potent, but it becomes doubly so when that which is suggested to us is something we love, or idealize. Grecian mothers were very careful to surround themselves with every ideal influence during the months prior to the birth of their children, and Paul who understood this law emphasized it in speaking of the Christ ideal, —*"We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."* (2 Cor. 3:18.)

The Old Testament story of Jacob, who placed the spotted sticks in the drinking water of his cows, is but another illustration of the subtle power of this law. The cows *brought forth* that which they gazed upon,—spotted offsprings after the pattern of the spotted sticks they saw in the water day by day.

The drinking water but typifies the water of the soul which God always *"moves upon"* in order to bring forth. Here is reflected and conceived the divine idea which is to be held in mind, and brought to birth in outer form. When the water of the soul is kept as still as that of a placid lake the reflection is perfect, and the divine idea becomes clear and well defined in mind. As we gaze upon it, love it, hold it as our ideal, and desire to bring it forth, in fullness of time it is given birth and that which we cherished in mind takes actual form.

Man instinctively *looks up,* and worships. It has been a human tendency to make an image after the pattern of the ideal conceived in the soul, and this tendency has led to the idolatry of the past. Ignorant of its dire consequences images have been graven in wood and stone, gold and silver. A later form of idolatry is that which worships the personality of one who out-pictures a perfect ideal. In so doing the ideal is soon lost and only the idol remains. Spirit would never have us worship idols, but ideals,and for this reason Moses was commanded to *"destroy their altars, break their images, and cut down their groves, for thou shalt worship no other god; for the Lord whose name is Jealous, is a jealous God."* (Ex. 34:13-14.) No idol can truly represent the ideal, for no sooner is the idol formed to represent the ideal, than lo, the ideal has surpassed that sent forth to represent it. The ideal must always be greater than

that which is formed to express it. "Greater is he that is in thee (Spirit) than he that is in the world." (Manifestation.) (I John 4:4.)

The ideal of Spirit precedes the idol of manifestation, and presses itself forth. To fasten the gaze upon the idol instead of the ideal is to cease to make advance.

The ideal is that highest conception of truth which we can form in mind. It is our supreme idea of good. It is the "pattern we see in the mount" of our illumination. We are to build according to this pattern,—the divine ideal. To find this pattern we must climb the mount, and this is by no means an easy thing to do. To climb a mount we not only *desire to reach the top,* but we *walk every step* of the way. Illumination is not reached through hearing the word or mere thinking upon it, but the voice says to us,—"This is the way; *walk* ye in it." When Moses climbed Mount Sinai he did so with effort,

as the meaning of the word implies. "It was a "jagged" or "bushy" way. There were rocks to scale, and thick underbrush through which he had to find his way. He aspired to reach the heights, he overcame difficulties and *lifted up* his body, compelling it to follow the aspiration of his soul. Moses did not climb this mount to satisfy his *own thirst* for knowledge, but he desired understanding that he might lead the people "God-ward" and "teach them ordinances and laws." (Ex. 18:19-20.)

When Jesus "went up into the mountain" to teach the eager multitude, he had to ascend to a very high place in consciousness to find the truth that could be "bread of life" to the soul-starved men and women who followed after him. His compassion for their need drove him to that mountain peak in mind where he could see that the *"poor are to be blessed,"* that those who *"mourn are to be comforted,"* that the

persecuted are to *"rejoice and be exceeding glad."* So, too, must we climb the mountain peak of mind to find that pattern or law by which we may solve every problem in life and bring forth the true image of the self—the divine ideal God has formed for us.

This high place is an holy place, and for this reason Moses was cautioned to make careful preparation for the ascent. (Ex. 19:9-25; 20:1-8.) On his first journey he did not go alone, but clung in his old mortal way to Joshua, Aaron and the elders, taking them with him as far as he dared. Consequently, he was not able to endure the test he met when he descended. In Spirit he had seen the ideal as God revealed it, and when he came down from the mount and saw the people worshipping an *idol of gold, "his anger waxed hot, and he cast the tables out of his hand and broke them beneath the mount."* Thus Moses *broke all the commandments at*

once in a fit of anger, because he had not gone every step of the way to the mountain peak alone. He conceived an idea, but it was not *high enough,* and when the ideal of his fellow-men did not conform to it,—his own ideal crumbled to earth and every commandment of God was broken at one time! He was later to be more truly led. He was to build upon a surer foundation. On his second ascent, Moses hewed his own tables of stone, and heard the Spirit speak as it always does from the *innermost,*—

> *"No man shall come up with thee; neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount."*

Thus Moses ascended *alone, preparing for himself* the two tables of stone which were to receive the law. He had learned at last to receive *for himself* the ideal as

God intended he should. And the Spirit said:

> *"It is a terrible thing I will do with thee."*

It as always a terrible, that is, a wonderful, powerful, beautiful, awe-inspiring thing, that Spirit does for us when we have opened ourselves to it, and have dared to follow its leading alone. Even as Spirit cautions us to *receive* it alone, so does it caution us to *express* it alone.

> *"Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee, for the Lord whose name is Jealous is a jealous God."*

When we have heard Spirit speak to *us alone,* we dare not go the way of another or make an agreement with any other man—for God's name is Jealous,—and he is a jealous God.

Why is God jealous? He is jealous to bring forth his own ideal, because he loves his ideal—the one he has conceived for each of us—and unless we look to that pattern only, we cannot bring it forth. Therefore, because it is the *best for us,* God is jealous of that which turns our eyes away from the perfect pattern he has conceived for us. For this reason the first commandment he gave Moses was *"Thou shalt have no other gods before me."* That is, in order to bring forth God, all attention of the mind must be given to God. He must be *gazed upon, loved, worshipped* as the true and perfect pattern that we may become in very truth his "image and likeness." Thus do we become centered in the one who is all power, and thus the waters of the soul are *at rest* and receptive to the divine ideal to be brought forth. In this way, and in this way only, can God, the Father, bring forth his Son, making him the idol of his heart—the im-

age of himself—the expression of his own perfect ideal.

Each one of us is a special creation,—a perfect and individual conception of the divine mind. This being true, no thing else is like unto us in heaven or in earth, and so the second commandment naturally follows the first:

> *"Thou shalt not make unto thee (for thyself) any graven image (any mental picture) or any likeness of anything that is in heaven above, or that is in earth beneath or that is in the water under the earth. Thou shalt not bow down to them or serve them, for the Lord thy God is a jealous God."*

To gaze upon any likeness of anything already formed is to open the mind to the subtle law of suggestion and to form that which does not belong to us as a peculiar and especial creation. We *must see our-*

selves as God sees us in order to bring forth that ideal God himself desires for us.

We are in danger of malformation the moment we focus our thought on less than the ideal, for true to this subtle law of suggestion the *"iniquity of the fathers"* is visited *"upon the children unto the third and fourth generation of them that hate me"* (or turn their attention away from Spirit). To gaze upon the iniquities, the limitation, the diseases, of past generations is to bring them forth for generations to come, but the moment one, or a thousand, of the illumined ones catch the true concept of life and *"love me"*—the divine ideal — that moment is *"mercy shown,"* or that moment does the same subtle law of suggestion work for construction instead of destruction. No matter what the ancestry may have been, or what the inherited tendency,according to that perfect law which each may find for himself on the top of the inner Mount

Sinai,—we can turn to the ideal in the self, and *gazing upon it,* bring forth perfect freedom from every form of bondage.

As naturally as the second commandment follows the first, so does the third follow the second:

> *"Thou shalt not take the name of the Lord thy God in vain."*

"The Lord in the midst of thee is mighty." It is a "terrible," a wonderful thing he will do unto us. He is ALL POWER. This ALL power is operating in us, an individual God to each of us as we individually receive Him. We are not to take the name of this God in us *in vain,* or to feel that its power is limited for us, but through ascending the mountain peak of consciousness to God in us, we are to know the POWER that is in the mount,—power to do ALL THINGS, for unto this God *"nothing is impossible,"* though all things are done according to law. This law is

to keep the attention fixed upon the ideal, and never allow it to rest for an instant upon any formed thing in heaven or in earth,—good or seeming bad. *"Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind and with all thy strength,"* said Jesus, who called this the first and greatest commandment. Its meaning is identical with the first one given to Moses. Then Jesus gave us the next greatest commandment,—that which he said was like "unto the first" —*"Thou shalt love thy neighbor as thyself."* This means, that if WE are to claim the privilege of bringing forth the divine ideal from within us in perfect freedom, we must of necessity extend the same privilege to our *fellow-man.* He has the same right to use the law to bring *himself* forth that we have. Each man must climb his *own mountain,* receive his *own pattern,* and bring forth *his own ideal.* If we fail to accord him this privilege, and in anger

condemn him because he fails to worship in our way—our own ideal crumbles into nothingness, we have broken the *whole law,* and will have to ascend the mountain again for a more perfect conception of the ideal. When the scribe who listened to this commandment as given by Jesus (Mark 12:28-35) saw the great reasonableness of this, and exclaimed that it was "more than burnt offerings and sacrifices," the Master replied, *"Thou art not far from the kingdom of God."*

What depth of meaning in the Master's reply! We are not far from the kingdom of God when we can accept this intellectually as true, but we are *in the kingdom,* literally of *it,* when we dare to *prove its truth by our acts. Hearing* and *thinking* never take us into the kingdom though they may bring us *near to it. Action* alone makes the ideal real. The ideal is to be given *physical birth.* When we DO the works then are we being *manifest,* or

manifesting Being, and until Being is made manifest in us we are not *in* the kingdom of God, that is, have not yet *brought forth* the ideal into actual form. It is *doing* that builds the house. "He that heareth my word and *doeth it,*" the Master said, builds his house on the rock that winds and waves cannot destroy. Each soul must *hear* and *do* for himself. Each soul must climb the mountain peak of illumination for the pattern as God desires it brought forth, then each must descend from the mount prepared to meet his tests and build for himself as he himself has seen. Thus with the love of his heart, soul, mind, and strength centered upon the good—the perfect ideal,—the power of God flows out into perfect expression, and God builds the temple of his body,—a holy temple, indeed, as holy as God, himself, has idealized it. It is this "faith of God" which each must accept for himself in order to demonstrate perfection.

So God builds his house, and from his ideal forms for himself an idol as divine as his ideal,—and

"Unless the Lord build the house,
they labor in vain who build it."

CHAPTER VII

Abundance Through Faith

HE very thought of abundance lifts the mind far beyond the bounds of limitation. One cannot think abundance and conceive *things in particular* at the same time. It is too large a word to permit of detail. With it in mind, consciousness must swing far out with full sweep into universal existence, and soar unhampered, unbound in the joyousness of perfect freedom.

Consciousness does not attain unto this in a moment. The actual breaking of the last vestige of limitation may be accomplished in an instant, but there is a preparation for the glorious event,—a preparation in minutest detail—even as every petal of a poppy is perfected in minutest detail within the confines of its bud,—but once perfected, the sepals open wide

through the force of a last impelling inner urge, and the bloom unfolds,—gloriously, beautifully free. A moment before its birth it was a prisoner, bound within the sepal sense of self, but an inner perfecting wrought through hourly preparation, grew mightier than the limitation and proved that the limitless, the boundless, awaited a complete readiness to *receive* it.

Thus it is in the faith that brings abundance. Like the land of Canaan, the promised abundance awaits the one who has the strength and courage and faith to enter in. Egyptian bondage must be *forsaken,* the uncertainties of the wilderness must be *overcome,* and Canaan must be *entered into,*—then only is Canaan gained. On the way to abundance, certain things must be abandoned; tests of faith are to be met and victories won; new realizations are to be *accepted* in order that they may be enjoyed. No freedom was ever gained wherein these three steps were not taken,

—decision against the old, adherence to faith in the new, even while it is as yet unseen, and complete and full acceptance of the new when it is revealed.

We have done well when we have decided against limitation; we have done better when through persistent practice of faith we have proved the power of the law to demonstrate that Spirit will indeed form as supply from day to day to meet every particular need, but we have done best, when we have passed beyond the proving of the presence of supply for *particular* needs, and have entered the land *"o'erflowing* with milk and honey," —have so completely entered into the promise of faith that we take "no thought" as to what we shall eat or what we shall wear, but find ourselves living *in supply* itself since in God himself, and therefore *in abundance.*

As it takes *faith* to leave the old state of material bondage wherein we receive only

that which the law of sense determines for us, and again an *increase of faith* to meet the tests that compel us to rely upon the unseen power to provide for the daily needs, still again it requires *faith in an intensified degree* to know *I am supply,*—that where I am God is, and where God is, *all is.* Therefore, *abundance is here where I am,* for I am the boundless, limitless aboundance of power, substance and intelligence of God, present in all places, under all circumstances and at all times. This is the promised land, the *fulfillment of faith* that admits of no limitation, that recognizes no lack, that abides in the consciousness of abundance and hence lives and loves and gives. It is the exercising of faith that "worketh by love," for love is the fulfilling of the law,—the *perfecting* of it.

The Master gave loaves and fishes to all who asked him. He gave also the law whereby particular, specified things can

spring into form to meet any need. "All things, whatsoever, ye shall ask in prayer, believing, ye shall receive," he said, but he ever held an ideal before the soul of those who could receive it,—"Take *no thought* for your life, what ye shall eat; neither for the body, what ye shall put on, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things, but rather *seek ye the kingdom of God;* and all these things shall be *added unto you.*" (Luke 12:22-32). He would have all come into this *highest* consciousness,—the Sons of God *go free.*

It takes faith, a *big faith,* to know you are a Son of God, for to really *know* it is to be asked to prove it. The "nations of the world," those who have not yet entered into the consciousness of being in the divine family, will demand of you as was demanded of Jesus in the wilderness, *"If* thou be the Son of God, do this or that."

If you have arisen to the full Son consciousness, you will never seek to prove it by what you can *do,* but will continuously prove it by what you *are,* and this proving is as often effected by what you *do not do,* as by what you do.

In universal consciousness you will likely forget to desire to *serve yourself,* for being a Son and having realized the fulfillment of the promise, you will have risen beyond the desire to *be served,* and will find your joy only in *serving others.* Thus is the *law of love,* or "faith that worketh by love" fulfilled, and this *love of giving* sets in operation the unfailing law "measure for measure" where with *no thought* for receiving, you cannot *avoid* receiving, for having abundantly given, the abundance is pressed upon you in exact fulfillment of the law. "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the

same measure that ye mete withal it shall be measured to you again." (Luke 6:38.) Yet, "Give, hoping for nothing in return," for to so hope would be to separate yourself in consciousness from supply and so to shut *out the abundance* once more. The Son of God never descends from his high and heavenly consciousness. Possessing the all, wherein no more can be gained, the *"Son of man comes not to be ministered unto, but to minister."*

Only those in the consciousness of being Sons can receive the abundance,—universal supply. It is everywhere present to be partaken of by all, but all cannot partake of it because they have not prepared their consciousness for it; they have not yet entered into the *Son consciousness* wherein they can freely *use* the Father's bounty in constant recognition of the Father's all providing care. "Son, thou are ever with me, and all that I have is thine." Love consciousness only can be-

lieve this to be true. Love is the golden key that unlocks the storehouse of the Father's treasure. The servant of God cannot use the key because he is afraid. The Son of God appropriates all that the Father has in his loving mission of being about his "Father's business." Confident that he is a Son, he has no *feverish anxiety to possess,* for as a Son he is *continuously possessing* the *all* in its unlimited, unbound, unrestricted, abundant state.

Solomon (Son, or Sun, of Man), whose radiant love nature expanded in the night of his experience to that universal plane of consciousness where he asked not for self but to be of *service,* brought to himself wealth undreamed, with life and honor beyond his power to ask. (I Kings 3:3-16; 10:1-24.) He had the wisdom to *love,* and love released its boundless wealth upon him, so that "silver was counted as naught in the days of Solomon," for *love is the gold idea* that manifests in golden store.

Even the drinking vessels of this mighty king of love were of gold,—pure gold. The *faith to love* is the faith that releases the boundless storehouse of God, for to love is to *give,* and to give is *gain.*

We cannot work in the spirit of love without having God present in consciousness. To consciously have God present is to be one with life and wisdom. To have life and wisdom present in consciousness is to be spiritually quickened and inspired, —to know *what to do and how to do it.* It is to be led without effort, without toil, by the prompting of the Spirit within. This is the secret of the great riches which finally came to Jacob after he had labored so long in Canaan for the sake of the woman his soul loved. Fourteen long years he *labored for love,* while as yet his soul seemed bound by the hardships his inconsiderate father-in-law imposed. Love finally lightened his darkness, and the way to abundance was at last revealed to him through

the prompting of the Spirit within. When Laban had at last consented to award him the "spotted calves" which might be born, Spirit prompted him to *produce* spotted calves by placing spotted sticks in the drinking troughs of the cows. *Interior powers were opened to him through his faithfulness to love.* The law of suggestion, the power of mental imagery, was revealed, and true to the outworking of this law, the cows *brought forth* according to the *picture they held in mind,* and Jacob, who never could have guessed this secret by *taking thought,* had it revealed to him by Spirit when through his labor of love, he learned to listen to the guidance which came from within.

The account of the miraculous draught of fishes made by the disciples of Jesus in obedience to *"his word"* tells the same beautiful story and reveals the ease with which abundance manifests when the law of faith has been fulfilled. The disciples

had toiled *"all the night"* in a vain endeavor for supply. They were laboring in the old time method. They were to be shown the better way. A giving up, or a giving away from self, first was required. The Master borrowed their boat. He promised them nothing at the time. *Just for pure love's sake* they were asked to loan their boat that their Master might use it in order to teach the multitude.

The "people pressed upon" the Master in order to hear his word. His heart ached to satisfy their soul hunger. He had to be separated from them a little in order to best instruct them, so he bade Simon "thrust out a little from the land." Then he taught the multitude, and when he had delivered his message, he did not neglect to show his appreciation for the loan of the boat. The Christ always makes a just and generous return. He revealed to Simon the way to the abundance. *"Launch in the deep,"* he said, *"and let down your*

nets for a draught." Simon, who had toiled all the night for his supply, doubted the presence of the abundance, but was wise enough to obey his word. When he had done so, he enclosed such a multitude of fishes that the nets broke. *Right there where they had been toiling all the night long the abundance lay,* but they had not been able to find it because the principle which reveals it to consciousness had not been fulfilled. In the night of their toil, they had not loaned their boat to *serve the multitude;* they had not the *Christ* in it; and they had not listened to *his word.* But "*when they had this done,*"—that is, when the principle had been fulfilled,—lo, like magic the multitude of fish were there.

Today, people are "pressing to hear the word of God" just as then. They are starved for the word of truth. Many, many boats or business enterprises, are lying idly by unused because their owners think they have brought no return. They

have toiled for a living, and have found nothing. *"It is God who maketh rich." "Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth."* This is the divine promise, but since it is the Father who "careth" for his children, the *law* of the Father must be carried out. We cannot prosper as we toil for self. Let us take our empty boat; let us thrust it a little from the shore of material thought; let us place the Christ ideal within it; let us use this ideal to serve our fellow man; let us obey the urge of this ideal, when it prompts us to launch away out in the depths of the sea of the Love Spirit, and lo, such an abundance will come to us that we will have to call others to help us care for the supply.

Then a revelation will come to our consciousness. After all supply just of itself amounts to nothing. Fish are fish, and may be sold for gold or silver. But the ideal that can *attract* fish is *greater* than

gold and silver. This revelation uncovers a greater treasure, — the treasure in heaven, the eternal principle that underlies every manifestation of abundance. Earthly treasures suddenly become secondary to this. We remember the *cause* that produced the wonderful supply,—it was the loan of the boat to the Christ that he might feed the soul-starved multitude. We remember that men are greater than fish, and we henceforth seek to serve men rather than catch fish. When we attempt to catch fish without thought of service to our fellowmen, we "toil all the night and take nothing," but when we *seek men,* fearlessly using our boats for this purpose, lo, they are filled with fish, without our "taking thought." This is the golden love key, which opens the door to the abundance of God.

CHAPTER IX

Demonstration Through the Law of Faith

A COMPLETE outworking of the Law of Faith which resulted in a perfect demonstration was experienced by me early in my awakening to the truth. I feel it well to give this here, first because it was a complete outworking of the law, although at that time, I did not realize it as a law; and second, because it was one of my very *first* demonstrations, and I wish it to inspire young students to use this law *right now*. It will be such a joy to you to have proved God's protecting love, and care and bounty. How you will love Spirit when you *know* the presence of Spirit in your life. But you will never know this presence until you prove it. I can tell you of it, but I can know only for

myself. You must dare to prove this for yourself. Then only will you know.

This experience came to me just after we moved to Oregon. We felt the seeming financial limitation which is a wilderness experience to many, but which should always be considered as the "way to Canaan, flowing with milk and honey." It seemed that there could be no housemaid, and that there was no supply for the many things so needed to give me freedom. Kept at home through my household duties, and the care of my little son, there was one thing I very much longed to see in the home, and which would add greatly to my happiness. This one thing needful at that moment was a *piano.* It did not seem (please notice that I say *seem* always, for the limiting thought was only in my own mind) that we could buy a piano. It did not even seem that we could rent one. Nevertheless, I *longed* for one, and I *conceived the idea that* I could store

one. Notice this, *I conceived the idea* of a stored piano. That was exactly what I brought forth,—a *stored piano.* I could have conceived differently if I had known the law, but having conceived it in this way a stored piano was *given birth,* or brought forth in my experience. I saw an advertisement in the paper about a piano for which storage was desired, and wrote a letter requesting the use of it, but after consulting with other members of the family, it seemed that it was not exactly harmonious that an unknown piano be given a home with us, so I destroyed the letter. Nevertheless, I remembered that God satisfieth the desire of every living creature and knew that somehow I would be given a piano. I asked myself how. Then I remembered the promise,

"All things whatsoever ye shall ask in prayer believing ye shall receive."

I decided that "all things whatsoever" included a piano, and although I did not

know it as a law, as yet, still I received it as a precious promise, and decided to do my part by *asking* and *believing.* I sat down in a nearby chair. I asked myself, "What am I to do first?" I realized that the first step was to *ask;* so I closed my eyes, and said the very simple words,

> *"Dear Heavenly Father, please send me a brown piano."*

I desired a brown piano because I wanted it to harmonize with my furniture. But here it is well to notice that unconsciously I fulfilled a very exacting law. I stated *definitely what I wanted.* I framed my desire by *my word.* It was the *living seed* which developed what I wanted. Having asked, I remembered that now I must *believe* that I had received. Therefore, I knew I must be grateful, so again I closed my eyes, and in the same simple way expressed my thanks,

"Dear Heavenly Father, I thank thee that thou hast sent me a brown piano."

At once I *knew* that the piano had been selected for me by the Infinite Mind, and that it was a question of but a very short time until it would be brought to me. Immediately I *acted out my faith.* I *prepared* for its coming. I arose from my chair and re-arranged the furniture in the room. I left one corner vacant, empty, awaiting the arrival of the brown piano. I *saw* the piano there. Every morning I dusted the piano when I dusted the other furniture. I imagined myself playing upon it, and heard myself singing. Mentally I arranged a basket of beautiful orange wild rose berries upon it, enjoying the harmony of color expressed in the orange and brown. I was bringing forth my conception with all my *soul* and *mind* and *strength,* although I was doing so

more through an obedient, devotional spirit spirit than through realizing the act as the outworking of definite law.

Within a week three piano agents had called at my door, asking me to purchase or rent a piano. I seemed to know that it was through the quickening power of my word. I had spoken the word "Piano," and, of course, it vibrated upon piano consciousness. I knew the piano was on its way. Within a month, a lady who lived just around the corner, and whom I knew but slightly, told me she was going to California for six months, and asked me if I would store her piano. When it arrived, lo, it proved to be a brown walnut cased instrument. It went into the empty space prepared for it, and it filled that emptiness *exactly as I had conceived* it. I had given birth to my conception! How close the fulfillment of my desire was,—just around the corner! Finally the owner of the piano called to see it in its

new home. She told me that she was a Christian Scientist. Then I told her what I had done, and we both "praised the Lord" for the fulfillment of his beautiful promise.

This was a perfect outworking of the law of faith which I have since come to see is exact in operation. It is a *law of creation,* the law of bringing forth. It is the one law well know in every home. It is the outworking of marriage, conception and birth on the Spiritual plane. Spirit and Soul mate. They conceive an idea in the Soul. It is formed in the mind. It is given birth in expression. Such a simple law! So easily understood! God's creative law free for the use of all. It brings forth good, and it brings forth ill *according to the seed.* "What shall I do for thee?" asks the Spirit within your Soul. With you rests the power of decision. "Ask and receive, that your joy may be full . . . for every one that asketh, receiveth."

CHAPTER X

Guide to Demonstration

IT is the hour of need that demands the exercise of faith. When the farmer needs a harvest, he plants his grain. He plants it in the soil, covers it up, leaves it in the dark, silent depths of earth until it comes forth. The hour of need is your opportunity. It is then that you may turn to the Father within, outline your desire to him, know that he quickens the seed-idea which you frame by the power of your word in asking, and that in fullness of time it will come forth. In the quiet, invisible realm of your soul allow this seed-word to rest. In the silent, secret depths of Being it will begin its unfoldment. Expect the answer to your request. Know that you must receive the manifestation of your word, as truly as the farmer re-

ceives the harvest from the grain he sows. Your word shall not return unto you void, but it shall accomplish that which you please, and it shall prosper in the thing whereunto you sent it. (Isa. 55:11.) Such is the law.

Directions

Have faith in God.

Have faith,—and doubt not.

Fear not,—have faith only.

Remember, there are no limitations. To God *all things* are possible.

Use positive words only in making your request. The perfect condition is desired, therefore plant in your soul the perfect seed-idea.

Thus, ask to *manifest health,* and not to be healed of disease; to express harmony, and realize abundance, not to be delivered from discord and limitation.

Fill in all three blank spaces with the request for *what you want* in the tense as indicated. The word is a seed. It will grow.

Leave the how, when and where to God. Your work is merely to say what you want, and to give thanks, believing you *have* received. All the details of this bringing forth are the work of the Father. "He doeth the works." Do faithfully your part, and leave God's part to him. *"Ask"* God for what you want, then *"receive"* God's fulfillment.

Keep this guide near at hand, giving thanks daily that the work is being done. Let this be in silence and in secret. "Pray to thy Father in secret, and thy Father who seeth in secret, shall reward thee openly."

When the demonstration is completed, this guide will be one of your treasures,—a proof of the law, and the power of your faith.

Demonstration Guide

The Realization: "The Father in me he doeth the works." (John 14:10.)

The Promise: "Every one that asketh, receiveth." (Matt. 7:8.)

The Law: "According to thy faith be it unto thee." "What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them." (Mark 11:24.)

The Instructions: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind." (Luke 10:27.)

With All My Heart

In the heart of my being, I am one with thee, my Father, and I recognize thee as the Being, the Father of all. Thou art Spirit,—omnipresent, omnipotent, omniscient. Thou art Wisdom, Love and Truth, the power and substance and intelligence of which and through which all

things are formed. Thou art the life of my Spirit; the substance of my soul; the intelligence of my mind; and I am manifesting thee in my body and affairs. Thou art the beginning and the end, the very all of the good which I can ever know or express. The desire of my mind, implanted in my soul, is quickened by thy life in my Spirit, and in fullness of time, through the law of faith, is given birth in my experience. Therefore the good I now desire to be made manifest already exists in Spirit in invisible form, and but awaits the fulfillment of thy law to be brought forth into manifestation. In thee, the source of all that is, I already have my desire and but await its outward expression.

With All My Soul

The word which I now speak outlines to thee, my Father, that which I desire. As a seed-idea it is planted in the soil of my

soul, and moved upon by thy quickening life in my Spirit, must come forth. As a child is conceived within its mother, so my desire is now conceived in my soul. *I will give birth to my conception.* I allow only thy quickening Spirit of Wisdom, Love and Truth to move my soul. I conceive only that which is good for all, and now ask thee to bring it forth.

Father, within me, I ask thee to.....

.....

.....

.....

With All My Mind

The idea which I have conceived in my soul is now being given thought-form in my mind. I form in mind only that which I have conceived. As a seed begins its growth in the silent, secret depths of the earth, or as a child is first given form with-

in its mother, so does my desire now take form in the silent, invisible realm of my consciousness. I enter my closet and shut the door. Quietly and confidently, I now hold my desire in mind as already being fulfilled. I await the perfect bringing forth of my conception.

Father, within me, I thank thee that now in the invisible the fulfillment of my desire is already established. I believe that thou hast.....

.....

.....

.....

With All My Strength

No act of mine shall deny that I have already received in Spirit the fulfillment of my desire, and that it is being brought forth into perfect manifestation. In Spirit, in soul, in mind and in body, I am

true to my conception. I have *preceived* my good in Spirit; I have *conceived* it as a perfect idea in soul; and in mind I have given true *thought-form* to my conception.

That which I have conceived is now being brought forth into manifestation.

I thank thee, Father, that I now have

. . . . . .

. . . . . .

. . . . . .

"Thou shalt decree a thing and it shall be established unto thee." (Job 22:28.)

"Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" (John 11:40.)

It Is Finished.

Other Books by Florence Crawford

"The COMFORTER," A Magazine of Truth, devoted to the healing Christian message of life, light and freedom, as applied and demonstrated to the world by Jesus Christ. It is issued monthly, and bears a message for all people of all faiths. Edited by Florence Crawford. Subscription price, $2.00 per year. Single copies, 25 cents.

How to Enter the Silence	25 Cents
Christ Consciousness	25 Cents
The New Age Message	25 Cents
Self Expression	25 Cents
Secrets of Abundance	25 Cents
The Marriage Riddle	25 Cents
What is the Kingdom of God	25 Cents
The Realization of Spiritual Power and Illumination	25 Cents
Guide to Demonstration Through Creative Law of Faith	25 Cents

ORDER FROM

THE IRVINGTON PRESS,

P. O. Box 1, Portland, Oregon

428496

BT
771
C7
1920

The faith that demonstrates / F. Crawford

428496

GRADUATE THEOLOGICAL UNION LIBRARY
BERKELEY, CA 94709

GTU Library
BT771 .C7 1920
Crawford, Florence/The faith that demons
G
3 2400 00108 7562

C0-CZY-882